

OUTSTANDING ISSUES THAT MISSIONARIES MUST FACE

By Charles H. Fahs

(In the autumn of 1943, at a meeting of professors of missions in Eastern theological seminaries, Charles H. Fahs, Curator of the Missionary Research Library, read a paper having the above title. The paper was discussed, thereafter it was circulated in mimeographed form among those for whom it had been prepared, and by them various written comments were made and additions suggested. At a subsequent meeting of the same group held in January, 1944, the issues raised by the paper and in the supplementary comments were again up for careful consideration. Mr. Fahs thereupon was authorized completely to revise and enlarge his paper, to utilize so far as he desired any of the supplementary comments or suggestions offered by the professors, and then to put the resultant product at the disposal of the Foreign Missions Conference for use of its committees, if such use should be desired. He is solely responsible for all editorial judgments exercised in this revision, for all additions to or subtractions from the original paper, and for the form in which the paper is now circulated; he is by no means to be credited with many of the ideas and forms of expression utilized, without quotation marks, in the inclusive process. Also, he has added a final section, prepared by him in another connection, but re-edited as an appropriate closing for this paper.)

Any attempt at a definitive prognosis at this time with respect to the lineaments of Protestant missions in the period following World War II would seem to be both foolish and futile. Every glaring headline, every news broadcast, every quiet meditation on the meaning of the days through which we are passing leads one to expect profound far-reaching, deeply disturbing changes. If ever in missionary history there was a time to be wary, to watch, to summon all available facts, to think hard, to call on all our powers of discernment, and to seek for guidance from the Source of all Wisdom, that time is now. It is not a time for dogmatism, for cocksureness, for casualness, for easy optimism.

While it is not yet a time for the careful drawing of plans, or for outlining the precise conditions to be met when plan drawing is in order, it is not too early to turn our thoughts in the direction of discovering presumptive implications for missions of what is happening up and down the world, so far as these implications can be sensed. Inasmuch as even such apparent discoveries are as yet and at best only tentative, and are subject to careful scrutiny and to the most critical appraisal of their validity and significance that can be brought to bear upon them, the impulse is to pile up the caveats until utterance is guarded on all sides by ifs, ands, and buts, before one even begins to attempt an outline.

Understand, therefore, that "I count not myself to have apprehended." This firm declaration most certainly is implicit, and is meant to be regarded as explicit, in every paragraph and in every sentence of all that is to follow. In very considerable measure the explicitness of this declaration will be evident through the interrogatory form in which much of the thought will be cast. Questions will be asked, and still more questions.

It is an old saying that any fool can ask questions, but it takes a wise man to answer them, and if one were to take the old saying quite seriously, judgment on this paper would be quite probably that it is the work of a foolish scribe. But here is a quotation from an early page of Dr. Margaret Mead's recent book, "And Keep Your Powder Dry." Dr. Mead is an anthropologist to be held in high esteem. Certainly she is not to be classed among the foolish ones of earth. Here follows Dr. Mead:

"Anthropology was made for man; not man for anthropology. In peacetime we labor to increase anthropological knowledge, to construct a systematic picture of how human culture works, to provide the scientific basis for building an ever better world. In wartime we have three courses - to retire into ivory towers, protect our scientific reputations, and wait, on the chance that peace will come without our help and leave us free again to go back to our patient labors; or, we can do something non-anthropological, satisfy our patriotic consciences by becoming air-raid wardens, working in an area where no colleague will review our works. Or, we can say quite simply, with such knowledge and insights as we have, we will now do what we can, as anthropologists, to win the war. We can come out into the market-place, work in the dust of the traveled road, laying aside the immunities of the ivory tower, and try to ask the right questions, secure in the faith that, whenever in all his history Man has asked the right question, he has found the answer."

The real point, therefore, is whether the right questions are asked. Those that are emerging can be put in three main classifications:

1. At the close of World War II what will be the conditions, including the psychological, existing in the various fields where before this war Protestant mission work was in process? What bearing will these conditions have on the renewal, and the continuance of mission work in these areas?
2. What will be the conditions existing in so-called home-base lands? What bearing will these home-base conditions have on the support and furtherance of mission work abroad?
3. What new factors in the world situation are likely markedly to affect the nature, the outreach, the program, the methods, the personnel, and possibly even the more urgent and immediate objectives, of the missionary enterprise as it may then be carried on? When, where, and how are these new factors likely to become operative?

I. Field Conditions

1. Japan. What will be the recognized status, the temper, and the working situation of the Christian churches in Japan at the end of the war? What will be the status and condition of Christian schools in Japan, from kindergarten through higher education, and including theological schools? Will missionary cooperation and aid be

wanted by the Christian Japanese? Will such cooperation and aid be permitted by the secular forces of Japan? If so, will such cooperation and aid be acceptable only on conditions set by the Christian groups or by Government, or by both, conditions that will themselves be unacceptable to the mission agencies of the West? If Japan be left devastated and the Japanese are in abject want, will the Christian groups in Japan be strong enough, pervasive enough, conciliatory enough, to mediate between the non-Christian Japanese and merciful-minded people in the West? In re-establishing relationships with the Christian Japanese, what procedure on the part of Christian forces in the West will be likely to be both conciliatory and soundly reconstructive, in relation both to the churches and to Japanese life in general? What are to be the basic cultural foci of the Japanese life after this war? Will these central influences be favorable or unfavorable to Christianity?

2. Korea. In the peace adjustments will Korea be left under Japan's overlordship? Already in the West there are strong convictions to the contrary. Will Korea be left as a weak, but presumably independent, power? Surely this will be only to invite more trouble, although some would favor it. Can, should, Russia or China be expected to take over suzerain power? Would it make for world peace, and for the good of the Koreans for Great Britain or the United States to take Korea over? Korea was suffering from Japanese blight before Manchuria was invaded. Surely, major help to Korea in the modern period has come through Protestant missions. There should be no question here as to the acceptability of mission aid and mission personnel, on the part of the Koreans, but in what condition shall we find the people and in the presence of what political, economic, and social drag or lift shall we do what mission work is practicable when shooting days are over?

3. China. Granted that two years or five years hence every Japanese soldier has been expelled from Occupied China, will there then be a single Chinese government, fully in charge and measurably effective from the Korean border to southwestern Yunnan? Granted, too, that Chinese friendliness towards Protestant missions and missionaries is then generally assured, just what is the missionary task to be among these four hundred millions? Doubtless starvation will be stalking through the land. Pestilence is likely to be devastating. Millions of Chinese breadwinners will have died as a result of the military struggle. All the foreign missionaries of all the world would not suffice for the urgent work of relief and reconstruction possible to be done by outsiders in China alone. Where is the mission statesmanship, where the resources of money and personnel, with which to face this challenge when the Japanese are out? And how is the already baffling problem of inflation to be dealt with?

Not only will it be a confrontation and meeting of physical need that will be called for. There will also be the call for long-time planning, this always and everywhere of course with the leaders of the Chinese churches. If the plans are to be sound and challenging to the Chinese, certainly a basic desideratum, then the plans must represent the creative vision of the best minds among the Christian Chinese. If the plans are to call for devoted lives and sustaining funds from the West, then the plans must take into account the social sciences and insights, the educational concepts and experience, the religious

ideals and convictions of the West. The deepest sense of reality as experienced by the leaders of both East and West must be called upon and made functional in this planning for the New China. Who is sufficient for these things? And if there be those who are sufficient, how are they to be discovered, utilized, and financially undergirt? How are they to make the inescapable adjustments to the emerging nationalistic emphases, for instance, in education?

4. The Philippines. Protestant adaptations within the Philippines prior to World War II apparently were advancing at such a rate, and the status of the independence movement, both among the Islanders and in the halls of Washington, was such that fewer missionary adjustments will be called for than in most other countries. The Islanders surely will not be looking to Japan for inspiration and guidance, and so far as American mission boards are concerned we can wait with confidence that a firm and trustworthy indication of possibilities and desirabilities will come from the Islanders. But will the North American mission agencies be ready to accept and to follow Philippine leads? Moreover, the Roman hierarchy will surely be active here as elsewhere.

5. Indo-China. We are dealing here with a colony of France, and both politically and religiously with a preponderance of Roman Catholic influence. No thinking on the future of Protestant mission approach to Indo-China can get on without reckoning with the future of the Roman Church and with that of its mission outreach, with the future of France as a colonial power, and with the conditions of life in Indo-China after the Japanese have been compelled to leave. Now that the Allies are near the gates of Rome, with France under the Nazis, with Italy overrun by the Nazis to the North and by the Allies to the South, with Austria under aerial bombardment by the Allies, with Spain and Portugal teetering, who of us is ready to prophesy as to Rome's future strength and mission program? Of course, Rome will exercise and utilize all the influence it can muster. The Christian and Missionary Alliance and the Plymouth Brethren* have already had work in Indo-China, and probably later they will have opportunities there beyond anything they have known hitherto. It may be that other Protestant agencies will be welcomed by the Indo-Chinese - to participate in a very difficult task of relief and reconstruction.

6. British Malaya and Burma. Why did the Japanese take British Malaya and Burma so easily, and apparently without too much opposition from the inhabitants thereof? There have been many hints - how trustworthy these hints may have been one has no adequate means of knowing. But in India and eastward fretfulness under the British Raj and irritation over racial superciliousness would seem to have been widespread. In India the independence movement has been out in the open. In Malaya and Burma apparently the temper of protest had not crystallized into a vigorous movement when World War II broke. Will the rigors of Japanese occupation make the Malays and the Burmese more tolerant of British colonial administration? Will the war experience temper British colonial methods and attitudes to the point that southeastern Asia would prefer these to any attempt to win a larger degree of independence? Where will mission efforts and foreign mission personnel stand, in all the chaos of post-war desolation, for presumably Burma and Malaya are still to be fought over? Will American Methodists be *also the Seventh Day Adventists

welcomed back to the Peninsula to reconstruct their schools, and can American Baptists and Methodists re-establish schools, churches, publishing interests, and hospitals in Burma? When, and at what cost?

7. India. Here we come to one of the greatest conglomeration of question marks to be encountered anywhere. India has as yet not been seriously overrun by enemy forces nor is it enemy territory, but no one of us knows how many thousands of British and American troops are in India, nor how many Indians are in military service. We do know that in Bengal, the Indian province nearest to the struggle, the heavy weight of famine has been on the people and that for a period every day thousands died. Britain has had to face not only war on the eastern border but independence demands by a considerable part of the Indian population, and also factional strife between Hindus and Muslims. At war's end, what will be the attitude of those thousands of nationalist leaders who are now in prison?

There are more followers of Muhammed in India than in any other country, but the ninety million Muslims there number less than a quarter of the people of all India, and in no area is the population all Muslim. This means that plans to form independent Muslim states, in order to save Muslims from minority problems under general Hindu rule, involve subjecting Hindus in those particular states to the minority status which the Muslims wish to avoid for themselves. In India Islam has enjoyed official religious tolerance and civil liberty on a par with the Hindus, together with far more political and social freedom to thrive and expand than Muslim law ever gave anywhere to non-Muslims. In the past the Indian Muslims have appreciated the protection from Hindu domination that foreign rule furnished. It is a question whether a number of active leaders who exalt Islam as a political-religious society will be able to overcome the nationalism of the Indian peoples which is inherently strong and tends to be strengthened still further by the desire for independence of foreign control. It is for the future to reveal whether a minority of Muslims in all India can win freedom from both British and Hindu rule and at the same time impose their own principles of government upon large minorities of Hindus in the proposed Pakistan states.

American missionaries are torn between profound admiration for the British Civil Service (informed and efficient as it is beyond that of perhaps any other colonial power), and deep sympathy with efforts by the Indians in the direction of political and social up-reach. American missionaries in India have been under the necessity of signing pledges of non-participation in social agitation and independence efforts by the Indians, and consequently have been under severe Indian criticism in this connection. With its congeries of races and languages and religions, with its turbulent unrest, with its chronic poverty ever and anon made more tragic by famine, with its depressed sex and its depressed classes, with its unsolved problem of independence, with its relationships to World War II, in it but not of it, what will the picture look like when peace comes? Presumably the American missionaries will have a task to confront, and what a task! Will they have to look to an independent India for the right of access, or to an assertive and yet hesitant Britain? And what will be the conditions under which they will do their work? Just what will constitute their opportunities for highest service?

Harold E. Buell's article "Can Missions in India Be Saved?" in the Christian Century for October 27, 1943, gives us plenty to think about.

8. The Near East. In Iran and the other countries of western Asia, it is not Islam nor the Muslims as such that the War is affecting. Rather the war is disturbing the national security and welfare of all the peoples. The chief problems for all these countries are political and economic, rather than religious. Quite possibly Islam as a religious force in the Near East will be still further modified. It is a vital question whether religion or language should be the principle of union for any future Arab federation. The great problem for Muslims in all that area will be the acceptance of the principle of complete equality in government and two-way religious liberty for non-Muslims. Will the present war promote such desirable results? And what will be the opportunity for evangelical missions under post-war conditions?

In Egypt the attitude of the Muslims has been quite different from that of their co-religionists in India. The majority of the population in Egypt have long been hostile to British interest and influence there. During an earlier period of the War the possibility of Italian and German domination of Egypt led some leaders to work for the Axis, but even the Allied present and future success can hardly be expected to decrease Egypt's desire for independence. Would complete independence be accompanied by the former Muslim difficulty about complete political and social equality for the non-Muslim groups? Will increasing appreciation of international principles such as those of the Atlantic Charter lead to the extension and adoption of similar ideals and practices for religious and racial minority groups within national boundaries?

In North Africa, France has pursued the policy of assimilation whereby Muslims could secure full French citizenship by renouncing the personal status accorded by the Muslim religious law. For the Muslim that meant practically ceasing to be a Muslim - he could not be Muslim religiously and French politically. Whether a New France or a new post-war world order will handle such a problem differently, only the future will show. But neither the Muslim religion nor the French political order is likely to be favorable to Protestant religious efforts.

9. The Pacific Islands. The Islamic world reaches to the eastward as far as Java and that brings us to the Dutch Indies, Melanesia, Micronesia, and Polynesia. The Christian people of the United States are already vastly more aware of the South Pacific than ever before. Returning soldiers from the Pacific area are going to know about, and in many cases to have a profound respect for, the island fuzzy-wuzzies. The home bases of Australia and New Zealand "down under" are already thinking hard on the post-war island situations from the point of view of carrying forward mission efforts. The question must be raised whether North American agencies should not have a larger part than hitherto in these island efforts, and if so, what part?

10. Africa, South of the Sahara. One great question emerges at the very start. What is the war doing to the African mind? Shortly after the close of World War I, a mission deputation was on trek in the Belgian Congo, almost in the exact center of the sub-continent. The members had sought an opportunity to see raw Africa, untouched by missionary effort, and under competent guidance were close to where allegedly cannibalism was still practiced. One night after a long day on the trail, the five white men were resting around the camp fire. One of the carriers, himself possibly not long since one of the anthropophagi, edged up to the fire and asked the privilege of putting a question to the white men. It was this: "Why did Germany go to war?" Deep in the interior the African mind even then was struggling with the international problem as expressed in the white man's wars. Today, with the air fleets threading the skytrails over all parts of the continent, and with World War II affecting practically every phase of African life, what is happening now to the African mind? Little appears in the daily press to tell us the part Africa is playing in the war effort. We now see Dakar seldom referred to in the cabled news. The Gripsholm we know called at Port Elizabeth in South Africa, but when did one of us see an honest-to-goodness reference to rubber growing in Liberia, to conditions in French West Africa, to those in Uganda or Kenya or the Belgian Congo? And if we know little of the part Africa south of the Sahara is playing in the war, we know even less about what is happening to Negro thought and sensibilities in Negro or in Bantu Africa.

If we know so little about the war in Africa, about what is happening in the African mind, how can we ask intelligent questions as to post-war missions in Africa south of the great desert? Will the white missionaries have completely lost face, or will the ministries they bring answer to a deepened sense of need and stimulate a larger hope - a hope for a day when the racial fissures among human kind will have more and better bridges for the two-way crossing of those who care? Probably in the matter of dislocation of populations and in that of lack of life's basic necessities Africa will not have suffered so greatly as Asia and the Pacific Islands. Will Africa be able to hold its place in the claim on mission attention in competition with regions deeply stricken by the ravages of war? By what criteria are we going to judge the greatly differing claims of various areas? Concerning our workers and our funds we certainly shall have to ask, "What are these among so many?" Will the Christian Mission be able to resist the temptation to return to the status quo ante as to strategy and methods in view of the fact that in Africa there is no great compulsion or demand from nationalistic thrusts which impel to change as there are in other countries? Broadly speaking, there are forces in Africa making for trusteeship of the human resources of that continent; there are other forces making for the exploitation of those human resources. What place, if any, can or should the Christian Church take in making vocal the aspirations and needs of Africans as to a new policy and practice and international concern in Colonial affairs? Is there, can there be under conditions as we know them, any voice for Africa as a whole apart from that of the Church?

In view of the need for educated African leadership and the great paucity of opportunity for education, and in view of the major responsibility given to missions for education in Africa, how can

the provision of educational opportunities and development best be made? How can the church aid in the preservation of the values of the African heritage which are of worth not only to Africans but also to the ecumenical church, but which are being destroyed by the interaction of African culture with the powerful but fragmentary contacts of Western culture? Can the church hope for any notable progress if it does not seek to preserve these values? Is there, or is there not, an inescapable tie-up between the race problem in Africa and the race problem in the United States? Just what is the relatedness, if any, and how is it to be dealt with? Is the labor problem in Africa to be dealt with in continental or colonial isolation, or is it inescapably related to the labor problems of other lands and indeed of the world? Is the basic issue one of human problems and progress, and the Christian approach thereto? With the economic controls and the exploitation of native labor possible through the colonial systems, how can missions best get on in dealing with the human problems?

11. Latin America. The Roman Catholic hierarchy sought to make capital against Protestant missions in connection with the recent elaborate attempt by the United States Government to develop more and better relations to the South. This Roman Catholic effort appears to have proved a boomerang, but the motivation back of the attempt surely is persistent and seems to be fundamentally inherent in Catholicism. Except in certain areas or with particular groups, apparently we North Americans stand better with our South American cousins than at any time in recent decades. That does not mean that cooperation of Protestant missionaries with Latin American Roman Catholics is on the horizon, or that the two Presbyterian churches in Brazil are about to unite, or that the Southern Baptists and the Protestant Episcopalians in Brazil see eye-to-eye. We North Americans are more aware than we were of our friends who live between the Rio Grande and Cape Horn, and respect them more intelligently than we did. In view of the unfolding complex political and social situations in Latin America how might North American mission agencies make their largest contributions to religious advance in the Latin American republics? The world will be grievously in need of food and minerals after the war. Latin America has probably the largest unrealized possibilities for producing both these resources. To increase output peasant and peon labor will be required. What can mission agencies do, if anything, to increase respect for personal and family life on the part of the employing (and often exploitive) groups, and how can living conditions of the laborers and their families be improved? Can this be done through mission education and mission-guided social efforts? Extreme right wing evangelistic pressures surely will not alone suffice. The social settlement, the school, the community medical center are all needed in far greater numbers, all to be deeply Christian in temper of ministry. But with the growing number of demands, and the pressures of abject need in other parts of the world, how are Latin American opportunities to be kept in focus in the years just ahead? Will the evangelical groups in Latin America expand in geographical scope of efforts, in range and type of ministries, in deepening understanding of the nature of the problems they confront, fast enough to make creative contributions to the rapidly shifting life of Latin America? And will the American people undergird intercontinental friendship with genuine interest, real concern, and sound participation in affairs of hemisphere interest?

II. Home-base Lands

What will be the conditions existing after the war in so-called home-base lands? What bearing will these home-base conditions have on the support and furtherance of mission work abroad? The lands from which most of the Protestant missionaries went out and most of their support came are these: (1) United States of America, Canada, Great Britain, Australia, New Zealand South Africa. All are among the Allies, and are deeply involved in the war. (2) Germany, Finland, Holland, Denmark, Norway, France. The first two are in the Nazi enemy group, and the remainder are among the lands occupied by the enemy forces. (3) Sweden and Switzerland, which thus far have kept out of the war.

It is necessary only to list these home-base countries, and to think of them in their respective present settings to enable us to sense how profoundly the home-base areas are being churned up by the war. And what is to be the result of the churning? Here is one effort to state it:

"When the United Nations have won the war, there will be a period of transition from war to peace. In this period the United Nations will face: the tremendous problems of rebuilding a war-torn world; the job of laying the foundations of a permanent international order. These are the problems we shall face: disease; hunger; violence - civil war - revolution; homeless millions; changes in control of colonies; social upheaval; educational systems destroyed or perverted. Exhausted nations will not be able to meet these emergencies by themselves. The problems will not wait for the organization of a permanent world government. Those nations which have resources still remaining will have to take the chief responsibility, exercising it scrupulously in the interest of all the nations."

Against such a background, and in the presence of such situations, home-base planning and the continued maintenance of home-base support will have to go forward. Let us look at a few aspects of these oncoming conditions.

Three major emphases seem likely to emerge in the thought of many home supporters.

(1) The sense of the baffling, indeed almost overwhelming, problems of meeting physical need abroad, and the resulting challenge to the missions to address themselves for a time primarily to meeting this need.

(2) The conviction that world life, and so much of world order as has emerged, must have a measure and a quality of moral and spiritual undergirding as never before. Consequently, there will be a new challenge to missions to address themselves to social situations.

(3) A growing skepticism that organized Christianity in the forms in which we have known it can suffice for providing that needed undergirding. Even a further development of cooperation and unity

will not be regarded as adequate to the situation. It is felt that the world situation is changing far faster than the Christian forces are shifting front to meet it. Accordingly, the boards may be facing a degree of irritation and criticism among certain sections of their constituencies because of this apparent lack of resourcefulness and readiness to change. Yet the pressure on boards, and the desire of many of the leaders, will be to make radical adjustments, more radical indeed than the church bodies (which brought these boards into existence, and which gave them their authority) are ready for. Consequently there may be coming to the front various special agencies, such as Near East Relief in an earlier period, which will tend to draw off funds that otherwise might go through mission treasuries.

There will be one great advantage out of all this turbulence and upheaval: the home-base constituencies will come to have a world sense, an awareness of many parts and peoples, beyond anything yet experienced in the promotion of missions. The great issue will be: What should be the major objectives of missions in the period just ahead, and how can these objectives be so interpreted and commended to possible constituencies that new missionaries of the right sort may be enlisted and their support secured? How can the sense of their effective participation be developed?

III. New General Factors in the World Situation

What new factors in the world situation are likely markedly to affect the nature, the outreach, the program, the methods, the personnel, and possibly even the more immediate objectives, of the missionary enterprise as it may then be carried on? When, where, and how are these new factors likely to become operative?

Here are just a few:

1. The world-wide influence of Russia. Probably all of us experience within ourselves the growing conviction that whether Russian Communist propaganda up and down the world is active or is not active, the significance, the implications of what has happened from the Baltic to the Bering Sea within this generation, are inescapable. It is no longer far away or dwelling - for us - only in the realm of discussion. It is upon us and upon all the world. Something prodigious has happened, and all of human life must reckon with it. If the missionary enterprise is to consider the non-Christian groups within the U.S.S.R. as some day, some how, to be reached with the Christian message, the Soviet system and philosophy will have to be confronted and dealt with. But in some measure they have to be dealt with now in Free China. Doubtless increasingly they will have to be dealt with everywhere. What is to be the meaning for Protestant missions of the Russian situation in the post-war world?

2. The widespread breakdown of Continental European life outside of Russia. The dislocation of populations in Europe is almost beyond belief. The Christian bodies of North America are going to have to decide what their summons is in respect to the populations of Europe. Already the Foreign Missions Conference has a representative Committee on Europe, strongly suggesting that certain of the

American Christian bodies will perhaps expect to use their mission boards as the best available agencies for serving European needs. But in some cases this may involve broadening the scope, changing the methods, and a frank reconsideration of the objectives of these societies, at least in relation to one continent. What is to be the missionary challenge of post-war Europe?

3. The speeding up of transportation and of communications. Stories are about telling of almost unbelievable speed in transportation. One plane crossed continental United States in eight hours. Another made the round trip trans-Atlantic crossings in a single day. It is claimed that "no inhabited place on the globe is more than fifty hours' flying distance from any point in the United States." We sit at table and listen to successive voices from several continents while we breakfast. In how far is this speed of movement and contact in the world to become a characteristic of missions, even though on necessary occasions we avail ourselves of the new facilities? Shall we sing with new meaning, "O Zion, haste," or shall we listen to the ancient prophet -

"Therefore thus saith the Lord Jehovah, Behold I lay in Zion for a foundation a stone a tried stone, a precious corner-stone of sure foundation: he that believeth shall not be in haste. And I will make justice the line, and righteousness the plummet." (Isaiah 28:16,17)

If the missionary enterprise is to be a creative factor in bringing that new ethical life into the world, that ethical life for which discerning souls everywhere increasingly yearn, possibly we should avoid any development of a hectic temper, go on our tried ways, make our adjustments if, when, and as we can, quietly confident that He who began a good work in missions will in His own way and day bring it to its worthy completion. But woe be to us if in this and in other matters referred to in this paper we fail to seek to understand what is for today the will of the Most High. Truly we are living in a time of destiny.

IV. Why the Church's World Mission Must Continue

If the word of Jesus "Give ye them to eat" has present and urgent meaning for the organized Christian forces facing the want, misery, desolation and abject physical hunger of vast populations as the war moves towards its end, then the missionary agencies must carry some measure of this unthinkable load in the years just ahead - probably a far greater load of this kind than ever before, even though the major relief task be carried by governments.

If the example of Jesus in his healing ministries has a challenge for Christian folk today, as it most certainly does, then the physical suffering of millions up and down the world because of personal injuries, disease, the break-up of families, and the devastation of homes will call for a vast enlargement of effort through medical missions. Doctors, nursing services, public health education, and in general the carrying on of relief efforts as needed to supplement official activities--all these will constitute opportunity writ large, larger indeed than our wildest imaginings of other years.

If the teaching ministry was ever an inherent and integral part of the Christian enterprise, it is and most certainly should be now. Two world wars have brought home to multitudes the significance for all of life everywhere of education that will help the peoples of earth to learn better and to learn more of the essentials of the good life - personal, community, national, international - and consequently the necessity for education, inspired, illumined and dynamized by the basic teachings of Jesus. How any world order that is worth establishing and maintaining can be established and maintained apart from a Christian ethic is difficult for a Christian to contemplate. How a Christian ethic can be made regnant in life over a sufficiently wide base, and among all sorts and conditions of men everywhere, without a vast expansion of the teaching ministries of the Christian forces is also difficult to see.

In many situations humanity in agony will need assuagement of suffering before preaching and proclamation can find advantageous lodgment in minds and hearts. In such situations no testimony will shout so loud as that of a living ministry to genuine need on the levels where that need is being experienced and felt by those who suffer. The most pertinent, poignant, persuasive opening for verbal Christian testimony will come with the inescapable, upwelling question raised by those who are thus ministered unto: "What is it that makes people act like that?"

Out of the depths of need will come this challenge; out of the depths of experience and of conviction must come the response. Deep will answer to deep. Words must be freighted with a profound sense of the worth and of the ultimate meanings of life, and especially of the Source of its values. Through the accumulated spiritual resources of the ages and directly also to our time in these days of destiny, the Most High assuredly is seeking to say great things to us. The sense of such a message should, must, inform the witness given as men inquire concerning the forces that move serving and creative spirits.

Testimony may have to be preceded by needful ministries and by these be followed up. Life experiences may have to be undergone before the understanding of truth comes, and life experiences will then help to validate the truth so understood.

If, and insofar as, the points here expressed are sound, true, and well-taken, and if a realistic view of the present world situation is had, a vast enlargement above the present inclusive mission effort will be called for as the war struggle comes to an end. But there are also to be faced far-reaching implications as to scope, methods, personnel, direction, and immediate objectives, of mission work.

May, 1944.